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# BHAGAVAD GITA

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## CHAPTER 5

### Sannayasa Yoga

*(True Renunciation)*

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***29 Verses***

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# INDEX

S. No.	Title	Page No.
I	<a href="#">Introduction</a>	1
II	<a href="#">Summary – I</a>	2
III	<b>Class Notes (Verse 1 to 29)</b>	
1.	<a href="#">Verse 1</a>	3
2.	<a href="#">Verse 2</a>	4
3.	<a href="#">Verse 3</a>	7
4.	<a href="#">Verse 4</a>	9
5.	<a href="#">Verse 5</a>	10
6.	<a href="#">Verse 6</a>	11
7.	<a href="#">Verse 7</a>	12
8.	<a href="#">Verse 8 &amp; 9</a>	15
9.	<a href="#">Verse 10</a>	18
10.	<a href="#">Verse 11</a>	20
11.	<a href="#">Verse 12</a>	21
12.	<a href="#">Verse 13</a>	23

S. No.	Title	Page No.
13.	<a href="#">Verse 14</a>	27
14.	<a href="#">Verse 15</a>	28
15.	<a href="#">Verse 16</a>	30
16.	<a href="#">Verse 17</a>	32
17.	<a href="#">Verse 18</a>	36
18.	<a href="#">Verse 19</a>	38
19.	<a href="#">Verse 20</a>	41
20.	<a href="#">Verse 21</a>	43
21.	<a href="#">Verse 22</a>	45
22.	<a href="#">Verse 23</a>	47
23.	<a href="#">Verse 24</a>	48
24.	<a href="#">Verse 25</a>	50
25.	<a href="#">Verse 26</a>	52
26.	<a href="#">Verse 27</a>	54
27.	<a href="#">Verse 28</a>	56
28.	<a href="#">Verse 29</a>	58

S. No.	Title	Page No.
IV	Summary – II	
a)	<a href="#">Summary Chart</a>	60
b)	<a href="#">Topic 1 : Verse 1 to 6</a>	61
c)	<a href="#">Topic 2 : Verse 7 to 21</a>	61
d)	<a href="#">Topic 3 : Verse 22 to 26</a>	63
e)	<a href="#">Topic 4 : Verse 27 to 29</a>	64



# ***Introduction***



## Chapter 5

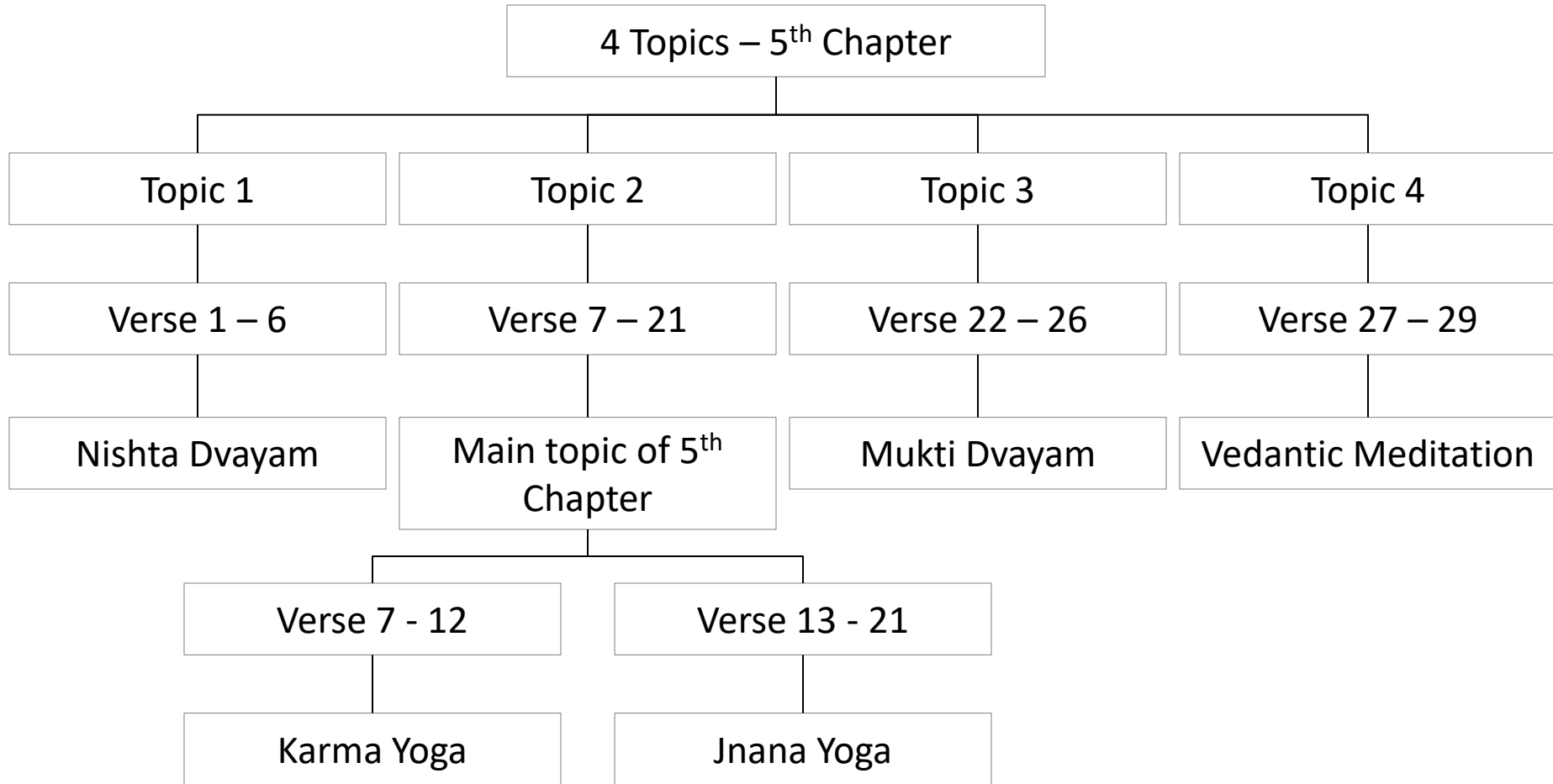
### Chapter 1 – 4 :

Chapter 1	- Guru Krishna and student Arjuna brought together.
Chapter 2	- Teaching in Nutshell
Chapter 3	- Karma Yoga to prepare mind and to go through Jnana Yoga.
Chapter 4	<b>2 Lifestyles :</b> - Nishta Dvayam, Grihastha (Householder), Sanyasa (Monk)
Chapter 5	<b>Arjuna wants to Know :</b> - Is Karma better or Jnanam better?



# ***Summary - I***









# ***Class Notes***



## Topic 1 : Verse 1 – 13 : Karma Yoga is Karma Sannyasa

### Verse 1 :

अर्जुन उवाच ।  
संन्यासं कर्मणां कृष्ण  
पुनर्योगं च शंससि ।  
यच्छ्रेय एतयोरेकं  
तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१ ॥

arjuna uvāca  
sannyāsaṁ karmaṇāṁ kṛṣṇa  
punaryōgaṁ ca śaṁsasi ।  
yacchrēya ētayōrēkaṁ  
tanmē brūhi suniścitam ॥ 5-1 ॥

Arjuna said : O Krsna! You praise renunciation of action and again yoga – performance of action. Tell me conclusively that which is the better of the two. [Chapter 5 – Verse 1]

### Arjuna's Question :

- Tell me what is good for me – Karma or Jnanam?
- You are praising Karma Sanyasa again and again.

#### a) Karmanam Sanyasam Samsasi :

- You glorify Sanyasi Jnani but are asking me to do my duty – which is Karma.

#### b) Yethayoh :

- Between these two.

#### c) Yeth Sreyah :

- Which is better for me.

#### d) Bruhi :

- Tell me.

#### e) Sunischitam :

- Clearly tell me, I cannot practice both simultaneously.

## Verse 2 :

श्रीभगवानुवाच ।  
संन्यासः कर्मयोगश्च  
निःश्रेयसकरावुभौ ।  
तयोस्तु कर्मसंन्यासात्  
कर्मयोगो विशिष्यते ॥ ५-२ ॥

śrībhagavānuvāca  
sannyāsaḥ karmayōgaśca  
niḥśrēyasakarāvubhau |  
tayōstu karmasannyāsāt  
karmayōgō viśiṣyatē || 5-2 ||

The Blessed Lord said : Renunciation of action and yoga of action, both lead to the highest bliss; but of the two, yoga of action is superior to the renunciation of action. [Chapter 5 – Verse 2]

### a) Sadhanas :

- Discipline, spiritual exercise.
- Karma and Jnanam both required,.
- Follow one after another, not simultaneously.
- Not Samasamuchaya, but Krama Samuchaya.

### 1<sup>st</sup> Stage :

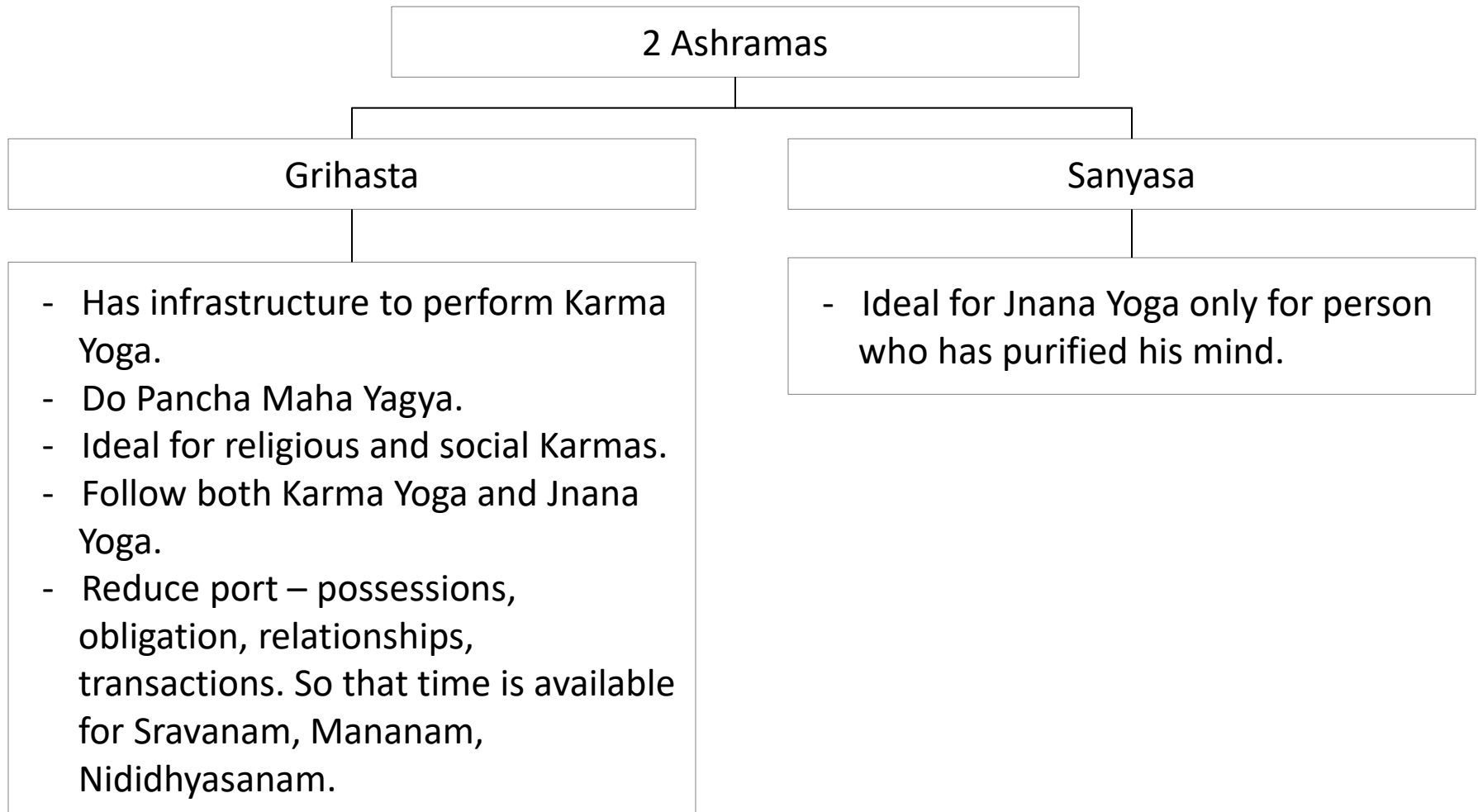
- For Cleaning up of mind, Karma Pradhana life style.
- Reduce Dharma, Artha, Kama.
- Extroverted mind gradually withdrawn.

## 2<sup>nd</sup> Stage :

- Jnana Yoga Pradhana.
- Everyone has to follow both stages to reach goal of Moksha.

### b) Ashrama : Lifestyle

- Brahmacharyam – Life of education.



### **c) Sanyasaha Cha Karma Yogaha Cha :**

- There is option between Sanyasa Ashrama and Grihasta Ashrama, lifestyles.

### **d) Nihisreyasakaraav Ubhau :**

- Both lead to Moksha.
- Among these 2, Grihasta Ashrama is safest and preferable.
- Sanyasa Ashrama only for a prepared mind.
- Otherwise split personality, externally renounced, internally not renounced.
- Sanyasa to be taken only if Guru Approves.

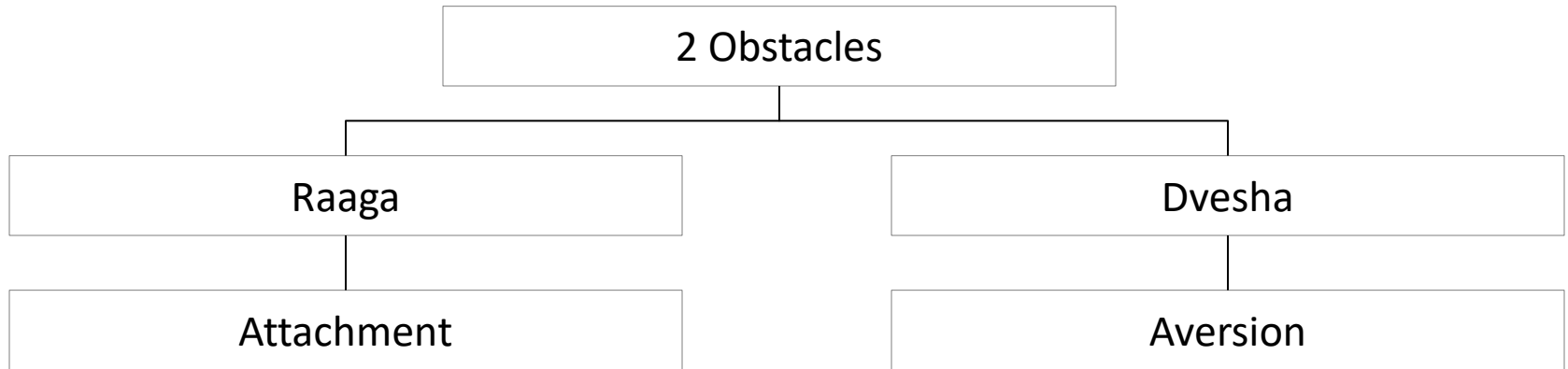
### Verse 3 :

ज्ञेयः स नित्यसंन्यासी  
यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वो हि महाबाहो  
सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

jñēyaḥ sa nityasannyāsī  
yō na dvēṣṭi na kāṅkṣati |  
nirdvandvō hi mahābāhō  
sukhaṁ bandhāt pramucyatē ||5-3||

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

- One who does not desire and does not hate is a Nitya Sanyasi because he is freed from Pairs of opposites and can be freed from Bondage effortlessly.
- It is possible to change Grihastha Ashrama itself into Sanyasa Ashrama by change of attitude.



- Mind with Raga and Dvesha is a shallow, preoccupied mind which cannot engage in Jnana Yoga.
- Realise everything belongs to God and not to oneself.

**a) Yeh Na Dveshti :**

- Grihasta who practices non-hatred, dislikes.

**b) Na Kankshati :**

- Grihasta without likes, dislikes, attachment or desire.

**c) Nitya Sanyasi :**

- His mind is calm like a Sanyasi.

**d) Nirdvandah :**

- He has transcended pair of opposites.

**e) Pramuchyate :**

- Will be freed from.

**f) Bandhat :**

- Bondage or Samsara and attain happiness effortlessly.

**Verse 4 :**

साङ्ख्ययोगौ पृथग्बालाः  
प्रवदन्ति न पण्डिताः ।  
एकमप्यास्थितः सम्यगु  
उभयोर्विन्दते फलम् ॥ ५-४ ॥

sāṅkhyayōgau prthagbālāḥ  
pravadanti na paṇḍitāḥ |  
ēkamapyāsthitaḥ samyag  
ubhayōrvindatē phalam || 5-4 ||

Children, not the wise, speak of Sankhya (knowledge) and Yoga (yoga of action) as distinct; he who is truly established even in one, obtains the fruits of both. [Chapter 5 – Verse 4]

- Ignorant assert Sannyasa and Karma Yoga are different.
- By resorting to any one of them properly one attains the results of both.
- Both Ashramas equally valid.

**a) Balah :**

- Spiritually illiterate children say.

**b) Samkya Yogau Pritak Pravadanti :**

- Grihasta and Sanyasa are not equally valid.

**c) Panditah Na :**

- Wise people do not say that.

**d) Ekam api Asthiah :**

- By taking to any of the lifestyles one can attain Moksha.



**Verse 5 :**

यत्साङ्ख्यैः प्राप्यते स्थानं  
तद्योगैरपि गम्यते ।  
एकं साङ्ख्यं च योगं च  
यः पश्यति स पश्यति ॥ ५-५ ॥

yatsāṅkhyaiḥ prāpyatē sthānam  
tadyōgairapi gamyatē |  
ēkaṁ sāṅkhyam ca yōgam ca  
yaḥ paśyati sa paśyati || 5-5 ||

That place which is reached by the Sankhyas (jnanis) is also reached by the yogins (karma-yogins). He sees, who sees sankhya and yoga as one. [Chapter 5 – Verse 5]

- That which is attained by Sanyasis is attained by Karma Yogis also.

**a) Yat Sthanam Samkhyaih Prapyate :**

- Goal of liberation attainable by Sanyasi.

**b) Yogi api Gamyate :**

- Karma Yogi also attains.

**c) Yekam Samkhyam cha Yogam Cha :**

- Both Ashramas are equally valid.

**d) Yeh Pasyati Sah Pasyati :**

- One who understands this, understands scriptures.

## Verse 6 :

संन्यासस्तु महाबाहो  
दुःखमाप्तुमयोगतः ।  
योगयुक्तो मुनिर्ब्रह्म  
नचिरेणाधिगच्छति ॥ ५-६ ॥

sannyāsastu mahābāhō  
duḥkhamāptumayōgataḥ ।  
yōgayuktō munirbrahma  
nacirēṇādhigacchati ||5-6||

But, renunciation, O mighty-armed, is hard to attain without yoga; the yoga-harmonised man of (steady) contemplation quickly goes to Brahman. [Chapter 5 – Verse 6]

- Sanyasa is difficult to attain without Karma Yoga but a Karma Yogi attains Brahman before long.
- Krishna recommends Grihasta for Majority of people.
- Sanyasa suitable for prepared mind which enjoys loneliness.
- If mind not ready, Sanyasa difficult to practice.

### a) Ayogatah :

- Without Karma Yoga Sadhana, either in this or previous Birth, person can't attain Moksha.

### b) Yoga Yuktah :

- If a person practices Karma Yoga.

### c) Brahma Adigachhati :

- He will attain Jnanam and Moksha.

### d) Nachirena : Easily

- I recommend Grihasta for you, O! Arjuna.

## Verse 7 :

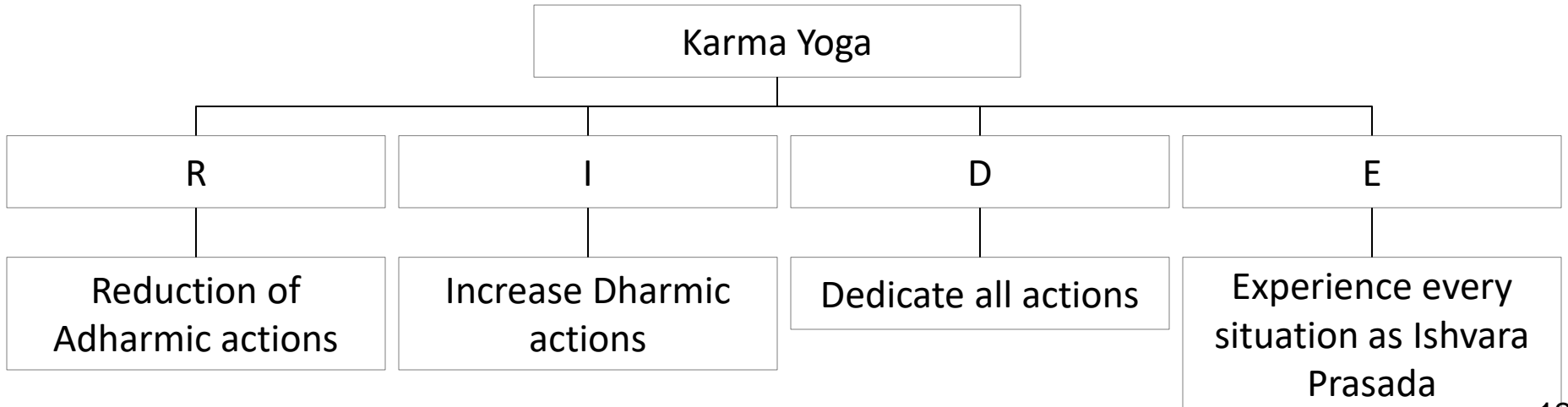
योगयुक्तो विशुद्धात्मा  
विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा  
कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

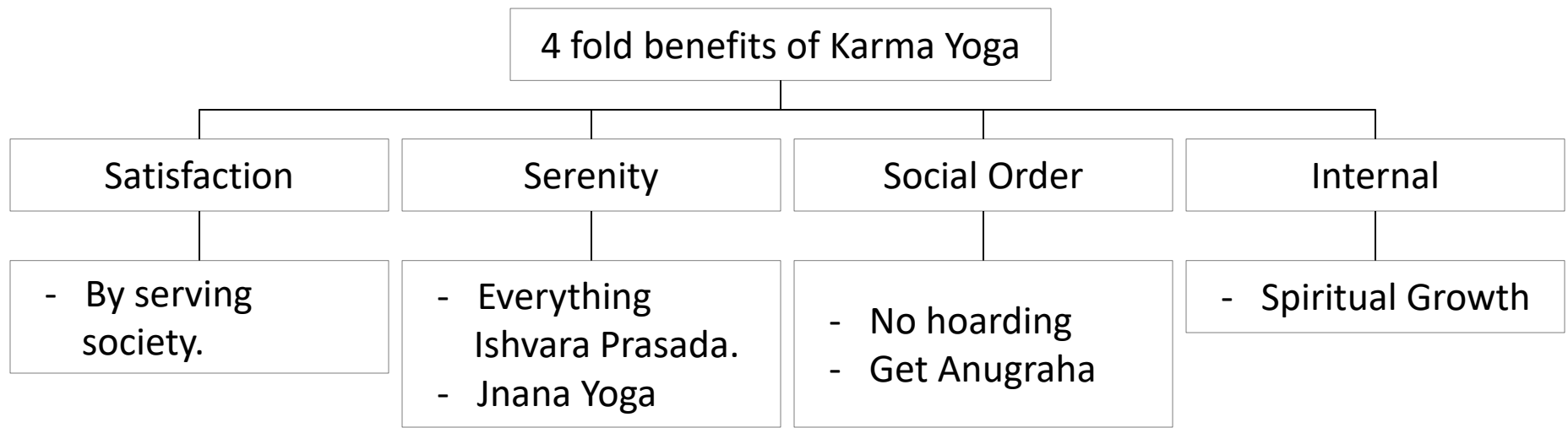
yōgayuktō viśuddhātmā  
vijitātmā jitēndriyaḥ |  
sarvabhūtātmabhūtātmā  
kurvannapi na lipyatē || 5-7 ||

He, who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted.  
[Chapter 5 – Verse 7]

## Central Topic : Karma Yoga (Verse 7 – 12) and Jnana Yoga (Verse 13 – 21)

- Purification and knowledge are compulsory for everyone.





- I am not the Body, Mind, Sense organs.
- They are media through which I the Jeeva operate.
- I am conscious principle intrinsically.
- I am the non-arriving, non-departing, ever present, everywhere present Atma.
- I am all pervading Atma, I am Akarta, Abokta.
- I don't have Punya Papam or Phalam, no Sanchita, Agami, Prarabdam, no Jatakam.
- I am ever free.
- Real Pursuit should be to claim Atma Svarupam.
- When I claim Atma, I come to know it is the only source of Ananda.

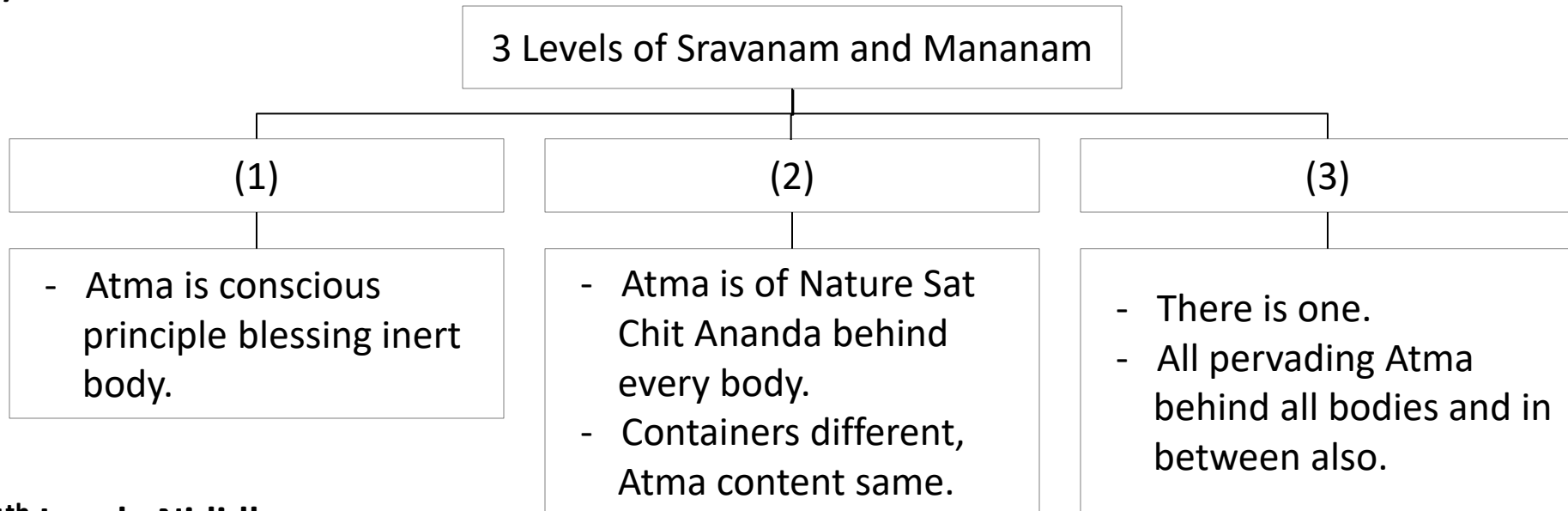
### a) Yoga Ukto Visudhatma Bavathi :

- Here Atma means mind.
- Person becomes purer and pure mind will acquire spiritual virtues.

### b) Vijit Atma Jitendriah :

- Here Atma means Sthula Shariram.
- Wins over body and sense organs.
- Karma Yoga Includes Upasana Yoga to integrate the mind.
- All comes under Sadhana Chatushtaya Sampathi.

### c) Sarvabutatma Butatma :



### 4<sup>th</sup> Level : Nididhyasanam

- Learn to claim Atma as self instead of Body – Mind complex.
- This is called Jnana Yoga Sadhana.

## Verse 8 & 9 : Very important verses

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

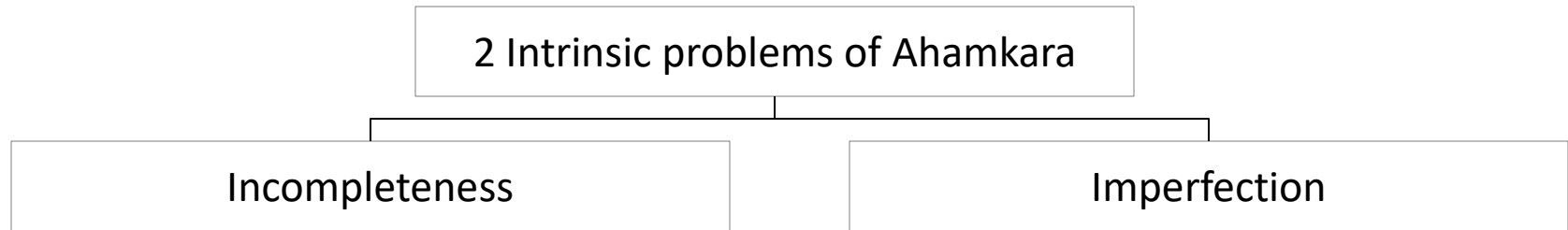
प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Even while seeing, hearing, smelling, eating, moving, reclining, breathing, talking, evacuating, opening the eye, closing the eye, the knower of truth knows – “I do not do anything at all” bearing in mind the sense organs remain in sense objects.

- All activities are mere role play of Ahamkara “I”.
- It does not belong to real I, Sakshi.
- Ahamkara will always be incomplete, imperfect, will have incomplete, imperfect, unfinished duties.



- Ahamkara can never give peace and Joy.
- For peace and Joy rely on Atma.

#### a) Tattvat Manyeta, Na Eva Kinchit Karomi :

- Wise become internal Sanyasi and meditate – “I the real Atma space like consciousness do not perform” any action.
- I, Sakshi Chaitanyam am only behind body mind blessing them.

Pancha Jnana Indriyas	Sense organs	Action	Action in My Presence
	Eyes	Pashyan	Seeing
	Ears	Srinvan	Listening
	Skin	Sprisan	Feeling touch
	Nose	Jigran	Smelling
	Tongue	Asnan	Eating

- Matter moves about, cannot remain quiet.

### **Karmendrium :**

- Gachhan – Walking – Legs
- Svapan – Sleeping - Indriyas
- Swasan – Breathing
- Pralapan – Talking – Vak
- Visrujan – Evacuating – Upastha
- Grhnan – Handling objects – Pani.
- Let these organs do their jobs.
- Learn to relax.
- Unmisan – Opening Eyes.
- Nimisan api – Closing eyes.
- Learn to withdraw from all these activities and abide in Atma Shanti Svaroopam.

### **b) Indriyani Indriyartheshu Vartante :**

- Let sense organs and sense objects interact.
- I am neither the sense organs or sense objects.
- I am the witness different from both of them.

### **c) Iti Dharayan :**

- Remember and remain in Sakshi Bhava.
- Arjuna, may you learn to claim, I am Atma.



## Verse 10 :

ब्रह्मण्याधाय कर्माणि  
सङ्गं त्यक्त्वा करोति यः ।  
लिप्यते न स पापेन  
पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

brahmaṇyādhāya karmāṇi  
saṅgaṃ tyaktvā karōti yaḥ ।  
lipyatē na sa pāpēna  
padmapatramivāmbhasā || 5-10 ||

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

Verse 10 – 12	Verse 13 – 21
Karma Yoga elaborated	Jnana Yoga elaborated

### 3<sup>rd</sup> Principle :

- Dedicate all actions to Lord.

#### a) Brahmani Adhaya Karmani :

- Brahma here means Saguna Ishvara.
- Dedicate all actions.

#### b) Sangham Tyktva :

- Without attachment or expectation of Karma Phala Ananda, learn to enjoy even when you perform.

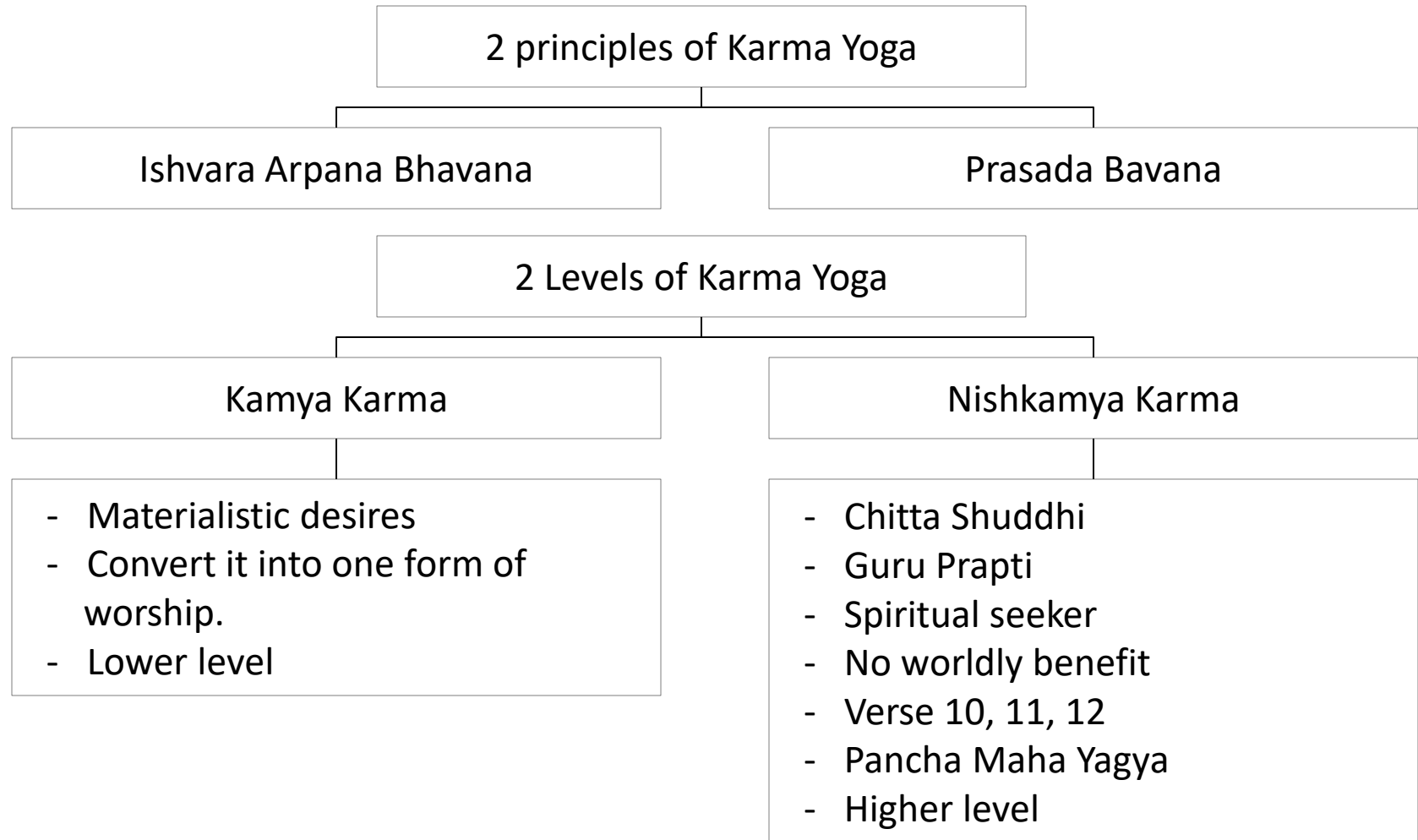
Karma Ananda	Karma Phala Ananda
- Yogi enjoys	- Karmi Ananda - We look for

### c) Sa Yah Karoti :

- When he acts thus.

### d) Papena na Lipyate :

- He is not afflicted by Papam or Karma Phalam as he has no expectation.



- Karma Yogi is not affected by the rewards – Papam or Punyam, like the water drops on the lotus leaf.

## Verse 11 :

कायेन मनसा बुद्ध्या  
केवलैरिन्द्रियैरपि ।  
योगिनः कर्म कुर्वन्ति  
सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११ ॥

kāyēna manasā buddhyā  
kēvalairindriyairapi |  
yōginaḥ karma kurvanti  
saṅgaṃ tyaktvātmaśuddhayē || 5-11 ||

Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego). [Chapter 5 – Verse 11]

- Karma Yogi performs actions with the body mind and intellect, for purity but without their identification.

### a) Yogina Karma Kurvanti :

- Yogis concentrate on spiritually enriching activities.

### b) Sangam Tyaktva :

- Without expecting materialistic benefit.

### c) Atma Shuddhaye :

- Refine mind and contribute to society.

### d) Paropakaratham idam Shariram :

- Body meant for others, attitude.

### e) Manasa :

- Speak few nice words.

### f) Buddhya, Indriya api :

- With intellect and sense organs – without Mamakara but with Ishvara Arpana Bhava. 20

## Verse 12 :

युक्तः कर्मफलं त्यक्त्वा  
शान्तिमाप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण  
फले सक्तो निबध्यते ॥ ५-१२ ॥

yuktaḥ karmaphalaṃ tyaktvā  
śāntimāpnōti naiṣṭhikīm |  
ayuktaḥ kāmakārēṇa  
phalē saktō nibadhyatē || 5-12 ||

The united one (the well-poised or the harmonised), having abandoned the fruits of action, attains eternal peace; the non-united (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound. [Chapter 5 – Verse 12]

Karma Yoga	Karmi
- Attains peace born out of renouncing the result.	- Bound by results.

- The inner wealth of Virtues gives one a different type of satisfaction and Ananda.
- This Ananda cannot be accomplished by external wealth.

### a) Yuktaḥ :

- Karma Yogi.

### b) Karma Phalam Tyaktva :

- Not bothered about external wealth.

**c) Shantim Apnoti :**

- Attains different type of peace.

**d) Naishtikim :**

- Born out of discipline and internal wealth.
- It does not come from name, power or position.

**e) Ayuktah :**

- Non Karmayogi depends on external factors for peace and Joy.

**f) Kama Karena :**

- Has intense greed for external things.

**g) Phale Saktah :**

- Obsessed with results of material Karma Phalam.

**h) Nibadyate :**

- Is bound.
- He is tense always, leading to all problems.
- 2 levels of Karma Yoga over in this verse – Sakama and Nishkama Pradhana.

### Verse 13 :

सर्वकर्माणि मनसा  
संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही  
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā  
sannyasyastē sukhaṃ vaśī ।  
navadvārē purē dēhī  
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

- When a person goes through 2 levels of Karma Yoga he gets spiritual hunger and scriptural study appeals to him.
- Verse 12 – 21 – Deals with Jnana Yoga.
- Atma exists behind body – mind complex.
- After study, one claims self as Atma.
- Formless Atma functions through the body.
- He is not body with Atma but Atma with the incidental body, spiritual being with temporary human experience.
- Physical body comes and goes, I am Atma Tattvam, the eternal spirit.

## I – Mixture of

### Lower I - Ahamkara

Body

Mind

Ahamkara

- Finite, has birth, death, Kartha, Boktha.
- Does Punya Papa Karmas
- Acquires Sanchita, Aagami, Prarabda.
- Reflection does not belong to Mirror, only silvered glass part and frame belongs to mirror.
- Reflected face belongs to me, Atma Chaitanyam.
- When one experiences by eating, ones own happiness is reflected, expressed through the Dish.

### Higher I – Sakshi, Atma

- Chaitanya Tatvam, Consciousness principle.
- Original Consciousness is called Atma, Dehi.
- Akartha, Aboktha, Nithyah, Sarvagatah, Sthanuh, Achala, Sanatanam.
- Source of peace, security, happiness.

- Jnani uses Ahamkara, lower I to get food, other things from the world.
- To get peace, turns inwards.

**a) Karmani Akarmayam Na Pasyet :**

- Let the Ahamkara be active.
- I am ever Santa Atma.

**b) Vasi Dehi :**

- Self controlled Jnani.

**c) Nava Dvare Pure :**

- Residing in physical body with a counters for transaction :

2	Eyes
2	Ears
2	Nostrils
1	Mouth
2	Removing waste products
9	

- Regularly Jnani invokes higher I, reminds himself of Akartha, Sakshi I.



**d) Sarva Karmani Sannyasya :**

- As Sakshi, Jnani is free from all Karmas.

**e) Manasa :**

- Jnanena – through Atma Jnanam, knows Atma is different than Ahamkara.

**f) Sukham Aste :**

- He abides comfortably in his higher nature.

**g) Na Eva Kurvan :**

- Doesn't do any action.

**h) Na Kaarayan :**

- Nor instigate anyone to do any action.
- Renouncing all actions through knowledge, Jnani resides in the body, city of nine gates without doing any action or instigating any action.
- Karma Pertains to Prakrti not Purusha.

## Verse 14 :

न कर्तृत्वं न कर्माणि  
लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं  
स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥

na kartṛtvaṃ na karmāṇi  
lōkasyasṛjatiprabhuḥ |  
na karmaphalasaṃyōgaṃ  
svabhāvastu pravartatē || 5-14 ||

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]

- Atma creates neither doer-ship nor objects doership and also does not have contacts with the results of actions for the people, but Maya Operates.

### a) Prabhuh Kartṛtvam na Srujati :

- Sakshi Svarupa Atma, neither creates doership or any action.,

### b) Na Karma Phala Samyogam :

- Or has contact with Karma Phalam.
- Atma does not do anything.
- In its presence, everything happens.

### Example :

- Space – Accommodates all actions.
- Light – Illumines all actions.

### c) Svabavah Tu Pravartate :

- Action is nature of Prakṛti, Anatma, Body – Mind complex.

**Verse 15 :**

नादत्ते कस्यचित्पापं  
न चैव सुकृतं विभुः ।  
अज्ञानेनावृतं ज्ञानं  
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ  
na caiva sukṛtaṃ vibhuḥ |  
ajñānēnavṛtaṃ jñānaṃ  
tēna muhyanti jantavaḥ || 5-15 ||

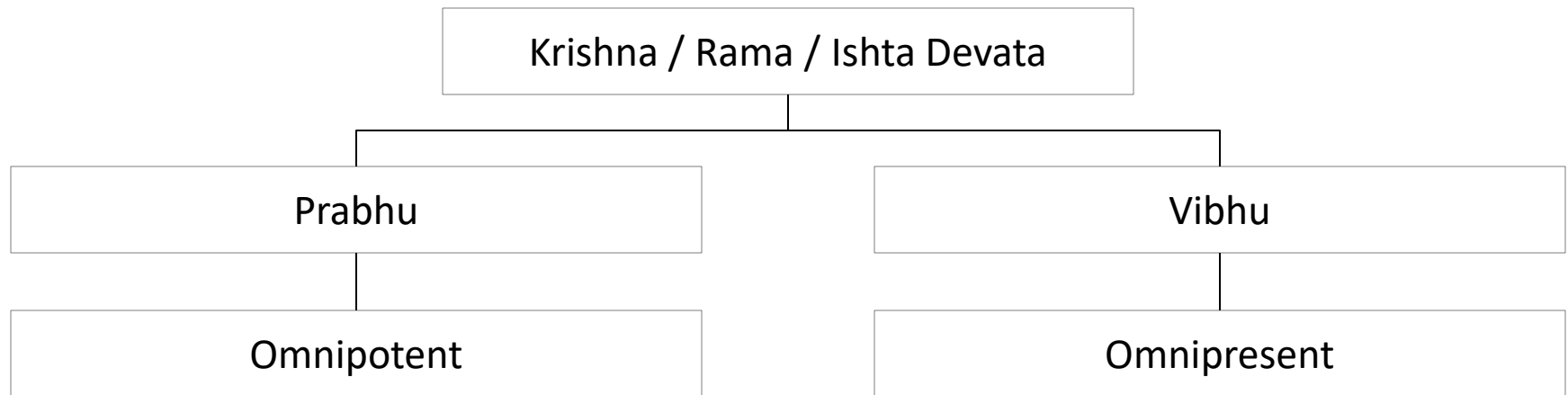
The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- Atma takes neither the Papam or Punyam of anyone.
- Discrimination is veiled by ignorance.
- Hence, the beings are deluded.
- In the presence of Sakshi Chaitanyam all activities take place but the Sakshi is not contaminated by these actions, like space or light.

**a) Na Adatte Papam, Na Cha eva Sukrutam Vibhu :**

- Atma is not contaminated by Punyam or Papam. No Sanchita, Aagami Prarabda for Atma.
- Atma is ever free, Ahamkara is never free. It has always Karma Phalams – Sanchita, Aagami, Prarabda.
- Animals only exhaust Prarabda, don't add Aagami.

- If you want freedom, disown Ahamkara and claim Sakshi, Vibhu here.
- Punyam and Papam are 2 sides of the same coin called Ahamkara.
- Knowledge of Atma alone will help one to face the 2 fold challenges of life at Emotional and intellectual levels.



**b) Ajnanena Aavrtam Jnanam :**

- Most people have not discovered truth of Atma due to ignorance covering them.

**c) Thena :**

- Because of that.

**d) Jantava Muhyanti :**

- All the human beings are confused not knowing where to go and get it.

**Verse 16 :**

ज्ञानेन तु तदज्ञानं  
येषां नाशितमात्मनः ।  
तेषामादित्यवज्ज्ञानं  
प्रकाशयति तत्परम् ॥ ५-१६ ॥

jñānēna tu tadajñānaṃ  
yēṣāṃ nāśitamātmanaḥ ।  
tēṣāmādityavajjñānaṃ  
prakāśayati tatparam || 5-16 ||

But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, to them Knowledge reveals the Supreme (Brahman). [Chapter 5 – Verse 16]

- Jnanam illumines that Supreme Atma like the Sun for those whose ignorance of the Atma is destroyed by knowledge.

**a) Yesam :**

- Those.

**b) Ajnanam Atmanah Nasitam :**

- Who destroy ignorance.

**c) Jnanena :**

- By aquiring Jnanam.

**d) Tad Ajnanam :**

- They destroy that ignorance.

**e) Tat Jnanam Prakashayati :**

- Self knowledge is that Bright lamp.

**f) Tat Param Atmanam :**

- Which illumines that Paramatma which is the source for security, peace, happiness, fulfillment.
- Then what will he do?

## Verse 17 :

तद्बुद्ध्यस्तदात्मान  
तन्निष्ठास्तत्परायणाः ।  
गच्छन्त्यपुनरावृत्तिं  
ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

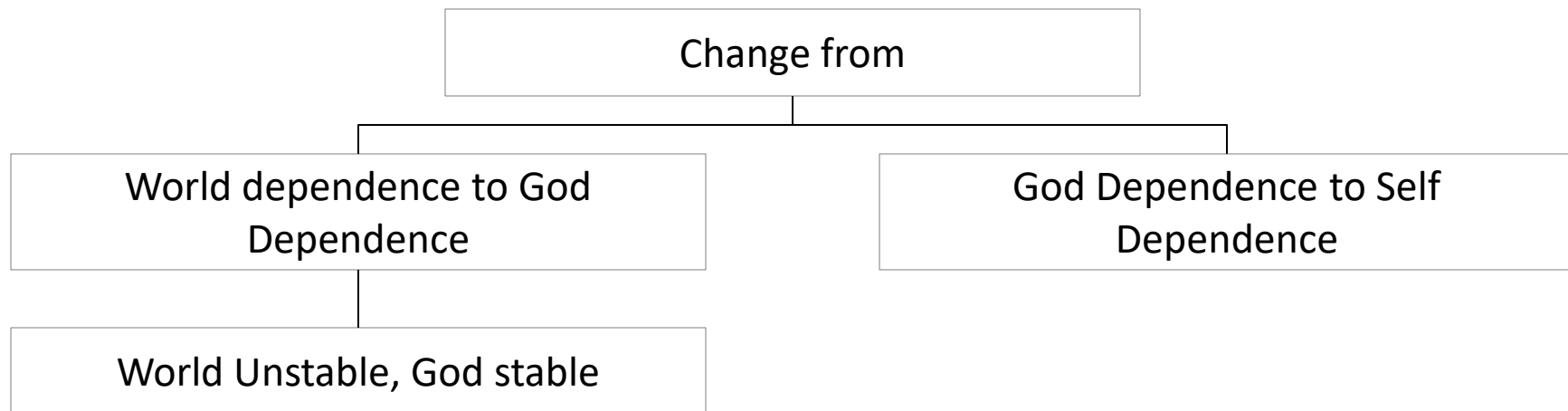
tadbuddhayastadātmānah  
tanniṣṭhāstatparāyaṇāḥ ।  
gacchantyapunarāvṛttiṃ  
jñānanirdhūtakalmaṣāḥ || 5-17 ||

Intellect absorbed in That, their Self being That, established in That, with That for their supreme Goal, they go whence there is no return, their sins dispelled by Knowledge. [Chapter 5 – Verse 17]

- Lord will give them Moksha, goal of no – return.
- We have to discover Brahman which is the ultimate goal in life.
- **1<sup>st</sup> stage** : Fix the goal.

### a) Tat Budhya :

- May you come to know Brahman as Satyam, Jnanam, Anandam.

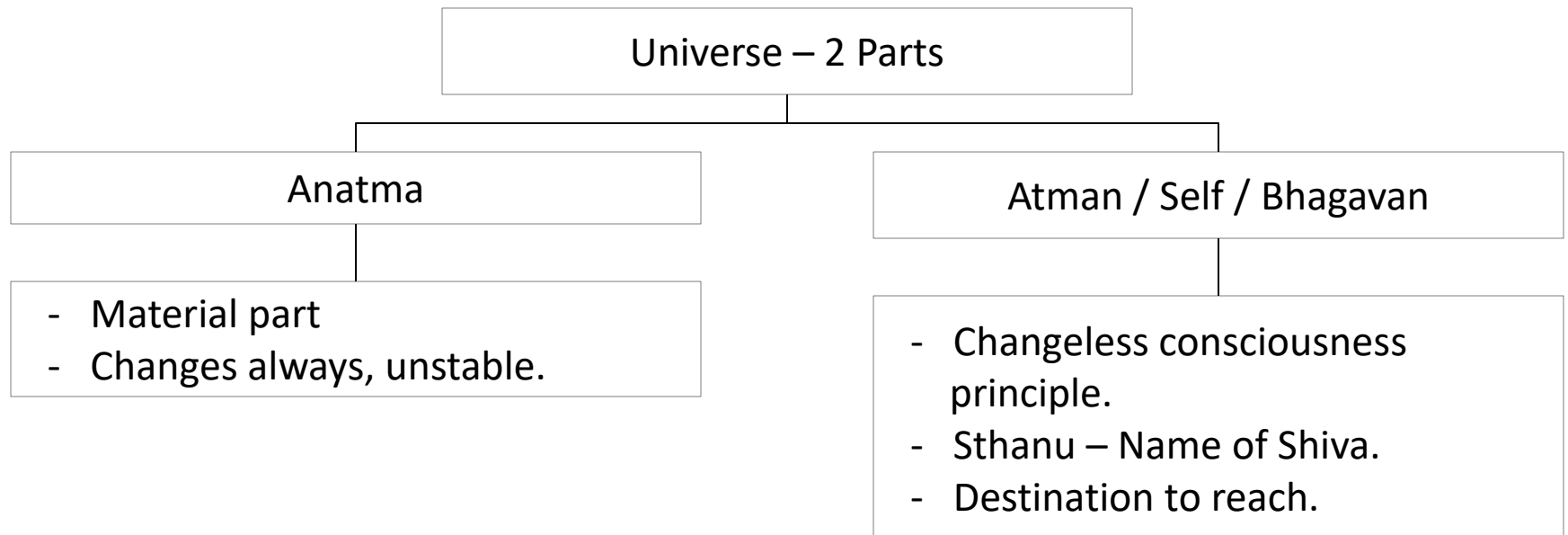


## b) Tad Atmana :

- Know God as your own higher self – Atman.

## Guru Says :

- Every object of experience is finite.
- Even time and space is finite.
- Brahman alone is infinite, beyond time and space.
- One thing other than object is the subject, I – the observer, the experiencer.
- Tat Tvam Asi.
- God is my own higher nature.
- Know this and be free.



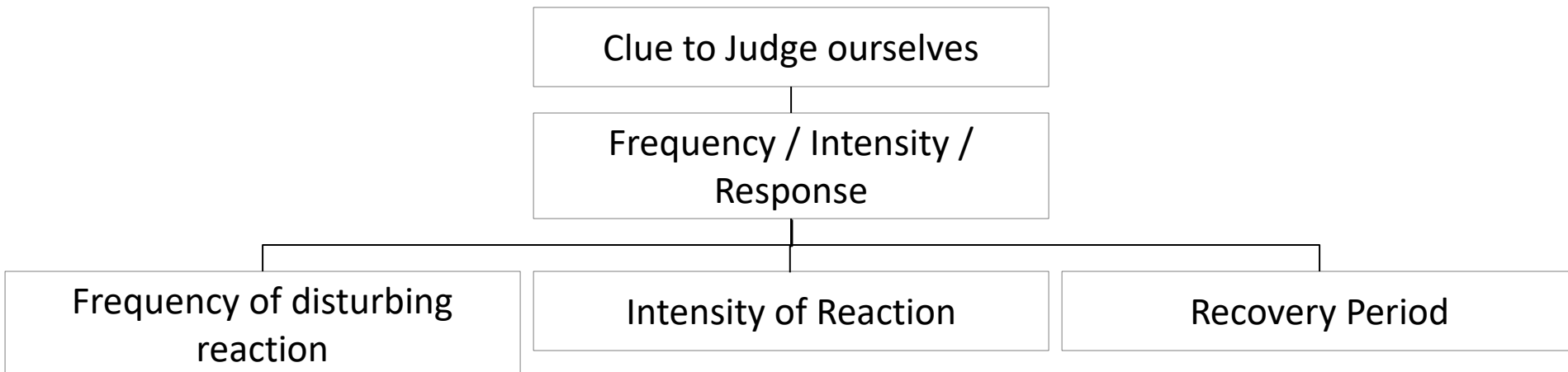


Previously	Now
<ul style="list-style-type: none"> <li>- I am mortal body within Material world.</li> <li>- Cause is immortal Atma.</li> <li>- Paraksha Jnanam.</li> </ul>	<ul style="list-style-type: none"> <li>- I am immortal Atma, I have temporary body to transact with the world.</li> <li>- Body subject to arrival and departure, I continue all the time.</li> <li>- Aparoksha Jnanam.</li> </ul>

- Shift of identification from lower I to higher I – is called Tad Atmanah.

### c) Tan Nishtah :

- Abiding in the knowledge, established in this knowledge.
- Such people enjoy a balanced life called Jeevan Mukti.
- What is the clue to measure whether I am a Jeevan Mukta?



- When Jnana Nishta comes, all 3 come down.

**d) Apunaravritim :**

- Destination of Non-return means Punar Janma-marana cycle, transcends Samsara, mortality, gets Videha Mukti.

**e) Gachhanti :**

- Attains.

**f) Jnana Nirdutha Kalmasha :**

- All impurities which are cause of rebirth are destroyed (Nirdhuta) through the power of Atma Jnanam.

## Verse 18 :

विद्याविनयसम्पन्ने  
ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च  
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē  
brāhmaṇē gavi hastini |  
śuni caiva śvapākē ca  
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

## Verse 18 – 19 :

- Same sightedness ensues from knowledge.
- What is the character of Jnana Nishta?

### a) Panditah :

- Wise people, Jeevan Muktaḥ.

### b) Samadarshinah :

- Do not loose sight of stable anchor (Sama) Atma, which is always the same.
- Sample in creation.

### c) Svapake :

- One who does not have any Acharam to follow Vedic Rules (Dog eater).

### d) Gavi :

- Sacred cow which is worshipped as Laxmi. (Higher)

**e) Hastini :**

- Elephant (Middle).

**f) Suni :**

- Dog (Lower).
- Wise knows same Atma is behind all these bodies.
- Jnanis do not develop Raaga and Dvesha towards any one – Pandita Sama Darsinah.

**Recap :**

- Jnana Yoga is self enquiry with the help of scriptures.

**Verse 17 :**

- First know I am conscious principle different than body and mind complex.
- Body medium arrives and departs.
- I am the consciousness principle having the incidental temporary body and through that medium, I transact with the world.
- I the Atma am ever there.
- Death of body is not my end but end to my transactions with this body.
- If I get another body, like getting up from sleep, I will begin transactions.
- I – Atma Tatvam am eternally present.

**Verse 18 :**

- Though bodies are different, the blessing consciousness principle is Saman (One and the same).
- Jnani never loses sight of this truth in all transactions.

## Verse 19 :

इहैव तैर्जितः सर्गो  
येषां साम्ये स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म  
तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९ ॥

ihaiva tairjitaḥ sargah  
yēṣāṁ sāmyē sthitaṁ manaḥ |  
nirdōṣaṁ hi samaṁ brahma  
tasmād-brahmaṇi tē sthitāḥ ||5-19||

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman. [Chapter 5 – Verse 19]

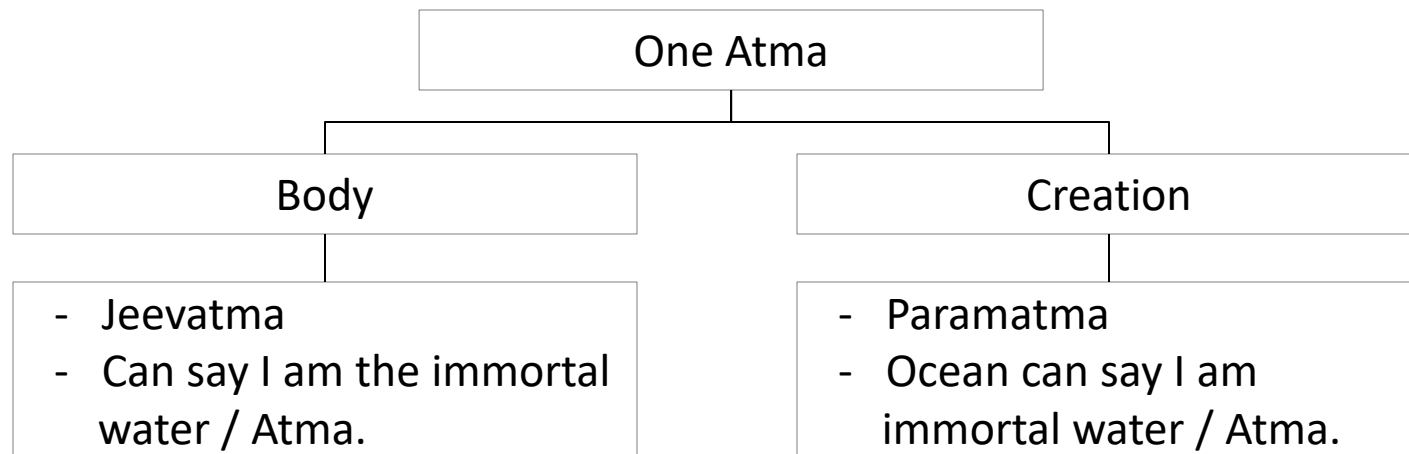
## Aikyam Verse :

- Brahman is the same all the time and defectless.
- Birth is overcome by wise whose minds are established in sameness, oneness.

Waves	Water
<ul style="list-style-type: none"><li>- Rise and fall in ocean</li><li>- Shape of wave is temporary, with time of origin and disappearance.</li><li>- Located in time and space.</li><li>- Name and form view.</li></ul>	<ul style="list-style-type: none"><li>- Essential nature.</li><li>- No wave at all.</li><li>- You are always looking at one substance water.</li><li>- Truth of wave is water, Svarupam.</li></ul>

Waves	Water
<ul style="list-style-type: none"> <li>- Vishama Darshanam, Vision of differences.</li> <li>- Mortal waves.</li> <li>- Dvaita Darshanam.</li> </ul>	<ul style="list-style-type: none"> <li>- Look at whole, you get Sama Darshanam.</li> <li>- Immortal water.</li> <li>- No birth, death.</li> <li>- Before origin of wave it is present, during wave it is present, when wave disappears it exists.</li> <li>- Advaita Darshanam</li> </ul>

Body	Atma	Jivatma, Paramatma
<ul style="list-style-type: none"> <li>- Superficially, subjected to birth, death.</li> </ul>	<ul style="list-style-type: none"> <li>- Penetrating vision, third eye, see one Atma behind every Jiva.</li> <li>- Sees water essence</li> </ul>	<ul style="list-style-type: none"> <li>- Wave, Ocean</li> </ul>



- Discovery of immortality is Advantage of knowing the truth.
- Jnani discovers he is the Atma behind the individual and total, discovers immortality.

**a) Yesam Manah Samye Sthitham :**

- Wise abide in Atma which is the same in all called Brahman.
- Jivatma / paramatma Aikyam is mentioned here.

**b) Nirdosham :**

- Atma is free of all Doshams.
- At Physical, mental, intellectual levels, we are imperfect, defective.

**c) Te Brahma Hi Sthitah :**

- Jnanis abide in Brahman.
- Self contentment is the benefit of this knowledge.

**d) Taih Sargah Jitah :**

- They conquer cycle of birth and death here itself (Iha Eva).
- This is Videha Mukti.

## Verse 20 :

न प्रहृष्येत्प्रियं प्राप्य  
नोद्विजेत्प्राप्य चाप्रियम् ।  
स्थिरबुद्धिरसम्मूढः  
ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahr̥ṣyēt priyaṃ prāpya  
nōdvijēt prāpya cāpriyam |  
sthirabuddhirasammūḍhah  
brahmaavid-brahmaṇi sthitaha || 5-20 ||

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]

### 3 stages of Jnana Yoga

#### Brahmavit

- Become wise by Sravanam.
- Know he is Chaitanyam.

#### Sthira Buddhi

- Mananam
- Clears doubts
- If one is convinced it is called Jnanam otherwise only information.

#### Asummudah

- Nididhyasanam

- Deha Abhimana is a habit, it takes years to remove this condition.
- Dehatma Vasana replaced by Aham Brahma Asmi Jnanam.



- This is assimilatory meditation.
- By Practicing Sravanam, Mananam, Nididhyasanam one becomes.

1 <sup>st</sup>	Brahmavit
2 <sup>nd</sup>	Sthira Buddhi
3 <sup>rd</sup>	Asammudah

- Asammudha Jnani, Brahmani Sthitah abides in his nature all the time.

**a) Priyam Prapya :**

- In favourable situations.

**b) Na Pahrushyet :**

- One is not excited, though appreciative and happy.

**c) Apriyam Prapya :**

- In unfavourable situation.

**d) Na Udvijet :**

- He is not depressed.
- This equanimity of mind is the Advantage of Atma Jnanam.
- Reduction of Frequency / Intensity / Response helps in claiming Aham Brahma Asmi.
- A knower of Brahman is firm in knowledge, free from delusion and is established in Brahman.

## Verse 21 :

बाह्यस्पर्शेष्वसक्तात्मा  
विन्दत्यात्मनि यत्सुखम् ।  
स ब्रह्मयोगयुक्तात्मा  
सुखमक्षयमश्नुते ॥ ५-२१ ॥

bāhyasparśēṣvasaktātmā  
vindatyātmani yat sukham ।  
sa brahmayōgayuktātmā  
sukhamakṣayamaśnutē ||5-21||

With the self unattached to external contacts, he finds happiness in the Self; with the self engaged in the meditation of Brahman, he attains endless happiness. [Chapter 5 – Verse 21]

- One whose mind is not engaged in external objects attains Atma Ananda.
- He whose mind is engaged in the meditation of Brahman attains lasting Ananda.
- According to scriptures, there is only one source of Ananda – “Sad Chit Ananda Swarupah”.
- No finite thing is a source of Ananda.

## Logic :

- If a particular experience is a source of Ananda, it should satisfy every one equally. But this is not so.
- External happiness is reflected, Pratibimba Ananda.
- When the reflection has merged into oneself, fact is not visible.
- When sense objects go away you think that the pleasure is gone.

**a) Brahma Yoga Yuktatma :**

- Here Atma means mind.
- Jnani is one who is ever associated with Brahman Jnanam.

**b) Bahyasparseshu :**

- With sense objects.

**c) Asaktatma :**

- Jnani is not over attached.

**d) Atmani Yad :**

- Sukham in himself is not lost.

**e) Akshayam Asnute :**

- Attains everlasting Ananda.
- Jnana Yoga topic over.
- What are the mental virtues conducive to Atma Jnanam?

## Verse 22 : Important Verse

ये हि संस्पर्शजा भोगाः  
दुःखयोनय एव ते ।  
आद्यन्तवन्तः कौन्तेय  
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ  
duḥkhayōnaya ēva tē |  
ādyantavantaḥ kauntēya  
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- Those pleasures which are born of contact, are sources of sorrow, because they have a beginning and an end.
- Wise person does not revel in them.
- What is the tragedy if one does not know “I am the only source of Ananda”?
- If one does not realise, sense organs have no happiness of their own, what happens?
- One will falsely conclude that the sense objects are the real source of happiness.
- Whole life is struggle for acquiring and preserving this happiness.

### a) Samsparsajah Bhogah :

- Reflected happiness born out of contact with sense objects can't be permanent.

**b) Adyantavantah :**

- Have beginning and end.

**c) Dukhayonayah :**

- They are indeed sources of sorrow.

**d) Budhah :**

- Wise person is never carried away by sense pleasures.

**e) Na Ramate :**

- He enjoys but does not revel in them, nor attached to them.

## Verse 23 :

शक्रोतीहैव यः सोढुं  
प्राक्शरीरविमोक्षणात् ।  
कामक्रोधोद्भवं वेगं  
स युक्तः स सुखी नरः ॥ ५-२३ ॥

śaknōtīhaiva yaḥ sōḍhum  
prāk śarīravimōkṣaṇāt |  
kāmakrōdhōdbhavaṃ vēgaṃ  
sa yuktaḥ sa sukhī naraḥ || 5-23 ||

He, who is able, while still here (in this world) to withstand, before the liberation from the body (death), the impulse born out of desire and anger, he is a yogi, he is a happy man. [Chapter 5 – Verse 23]

- One who is able to manage the impulse born of desire and anger here, before the fall of the body is disciplined and happy.

### a) Sarira Vimoksanat Prak :

- Before death.

### b) Kama Krodha Udbhavam Vegam :

- Impulse, anxiety, caused by emotional dependence on external factors for happiness and anger by not getting that.

### c) Sodhum Saknothi :

- Learn to transcend by knowing Aham Brahma Asmi and I am the source for peace, happiness, fulfillment and security.

### d) Yuktaḥ :

- Yogi.

### e) Sah Sukhi Narah :

- He alone is relaxed, happy person.

## Verse 24 :

योऽन्तःसुखोऽन्तराराम  
स्तथान्तर्ज्योतिरेव यः ।  
स योगी ब्रह्मनिर्वाणं  
ब्रह्मभूतोऽधिगच्छति ॥ ५-२४ ॥

yō'ntaḥsukhō'ntarārāmah  
tathāntarjyōtirēva yaḥ |  
sa yōgī Brahmanirvāṇam  
brahmabhūtō'dhigacchati ||5-24||

He, who is happy within, who rejoices within, who is illuminated within, that yogi attains absolute freedom or Moksa, himself becoming Brahman. [Chapter 5 – Verse 24]

### Benefits of Atma Jnanam :

- **Jeevan Mukti :**
  - Total internal relaxation.
  - Freedom from anxiety, tension as one does not depend on external factor.

#### a) Yeh Antahsukhah Antaramah Antarjyotih :

- Jnani knows sense pleasures are in his inner self, Svarupam, coming through sense organs.
- Knowledge within, vision within the truth.

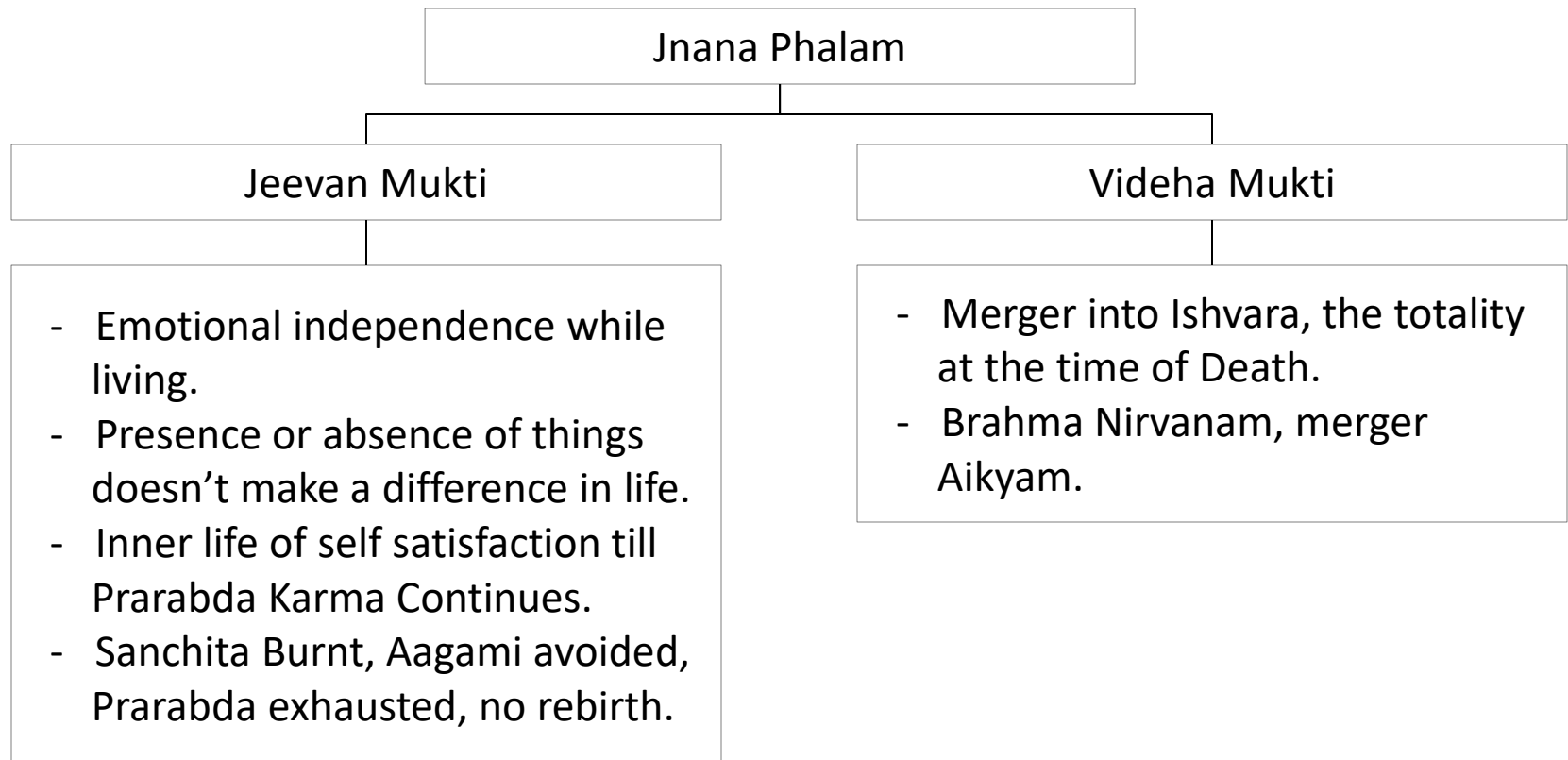
#### b) Brahma Bhutah :

- He has discovered his oneness with Brahman (Aikyam).
- Jnani is aware that he is the master of himself, who can do, or refuse to do at the same time.

- He has the freedom to do or not to do.
- His consciousness is never out of Svarupam.

### c) Brahma Nirvanam Adigacchati :

- Attains Moksha after death, Videha Mukti.
- Freedom from Kama and Krodha is called Vairagyam.
- Vairagyam is the willingness and the desire to become independent of external factors.





## Verse 25 :

लभन्ते ब्रह्मनिर्वाणम्  
ऋषयः क्षीणकल्मषाः ।  
छिन्नद्वैधा यतात्मानः  
सर्वभूतहिते रताः ॥ ५-२५ ॥

labhantē Brahmanirvāṇam  
ṛṣayaḥ kṣīṇakalmaṣāḥ |  
chinnadvaidhā yatātmānaḥ  
sarvabhūtahitē ratāḥ ||5-25||

Those rsis obtain absolute freedom or moksha, whose sins have been destroyed, whose dualities are torn asunder, who are self-controlled and intent on the welfare of all beings. [Chapter 5 – Verse 25]

## Verse 25 – 26 : Spiritual Journey of Seeker

- Sages who are free from impurities, self restrained, interested in welfare of all, attain oneness with Brahman.

### 1<sup>st</sup> Stage :

#### a) Kshina Kalmasah :

- They purify their minds in their thoughts, words and deeds.

#### b) Yatatmanah :

- Practice self integration of 5 Koshas.
- Efficiency increases by Astanga Yoga and meditation.

## **2<sup>nd</sup> Stage :**

### **c) Sarva Bhuta Hite Ratah :**

- Practices moral virtues.
- What I don't want other's to do to me, I will not do to others.
- Has empathy, sensitivity to others feelings.
- Worships plants, animals.

## **3<sup>rd</sup> Stage :**

### **d) Rishaya :**

- One should become Jnani Rishi, requires Jnanam.

### **e) Chinnadvaita :**

- Destroyed all doubts regarding Vedantic teaching.

### **f) Labanthe Brahma Nirvanam :**

- Attains oneness with Brahman or Videha Mukti.

## Verse 26 :

कामक्रोधवियुक्तानां  
यतीनां यतचेतसाम् ।  
अभितो ब्रह्मनिर्वाणं  
वर्तते विदितात्मनाम् ॥ ५-२६ ॥

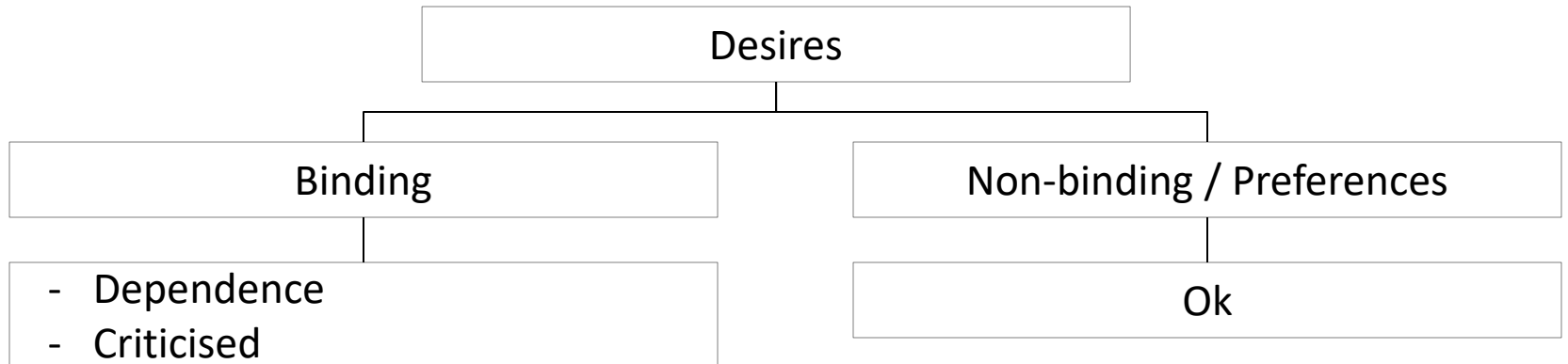
kāmakrōdhaviyuktānām  
yatīnām yatacētasām |  
abhitō Brahmanirvāṇam  
vartatē viditātmanām ||5-26||

Absolute freedom (or Brahmika Bliss) exists on all sides for those self-controlled ascetics, who are free from desires and anger, who have controlled their thoughts and who have realised the Self. [Chapter 5 – Verse 26]

- Oneness with Brahman takes place for one who is free from Anger and Desire and one who knows Atma.

### a) Kama Krodha Viyuktanam :

- Equivalent to Kshina Kalmasha of verse 25.
- Kama : Mental slavery (Desires).
- Krodha : Anger caused by Kama.



**1<sup>st</sup> :**

- Karma Yoga stage when one learns to come out of desire and anger.

**b) Yeta Chetasam : 2<sup>nd</sup>**

- Self – Integration.

**c) Yatinam :**

- Rishyah of verse 25.
- Everyone becomes internal Sanyasi.

**d) Viditatmanam :**

- Wise people.

**e) Brahma Nirvanam Vartate :**

- Attains freedom, oneness with Brahman, Mukti.

**f) Abhitah :**

- Both Jeevan Mukti and Videha Mukti.
- Thus Krishna Answers Arjuna's question – Whether Karma or Jnanam is superior.

## Verse 27 :

स्पर्शान्कृत्वा बहिर्बाह्यान्  
चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा  
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

sparśān kṛtvā bahirbāhyān  
cakṣuścaivāntarē bhruvōḥ ।  
prāṇāpānau samau kṛtvā  
nāsābhyantaracāriṇau ||5-27||

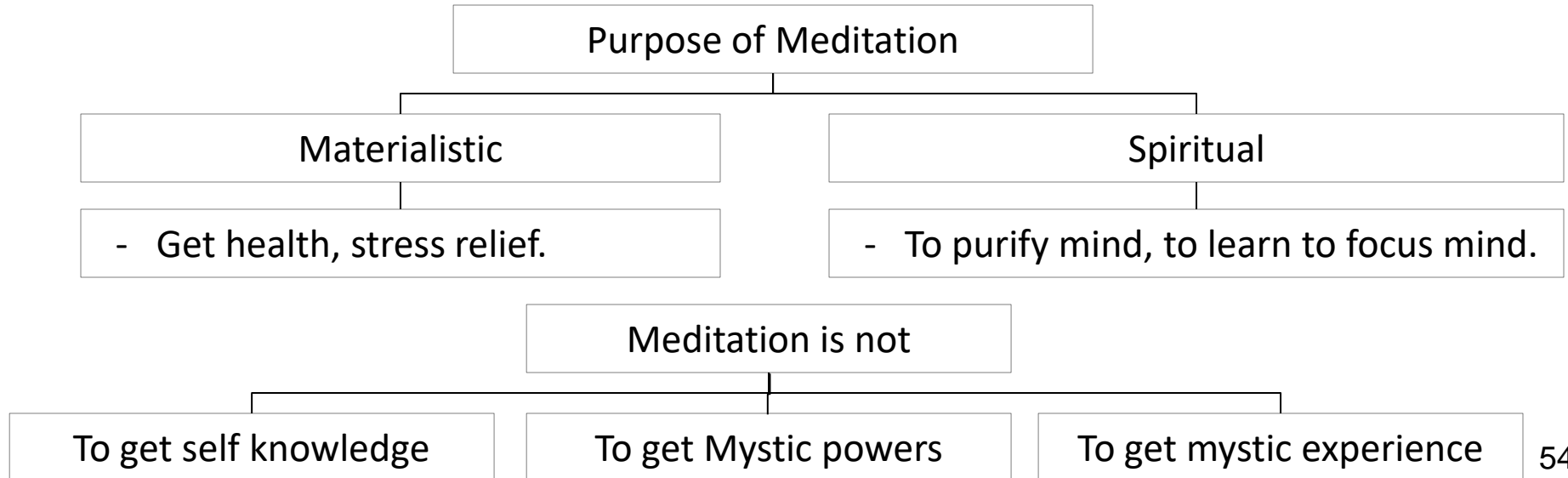
Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

## Verse 27 – 29 :

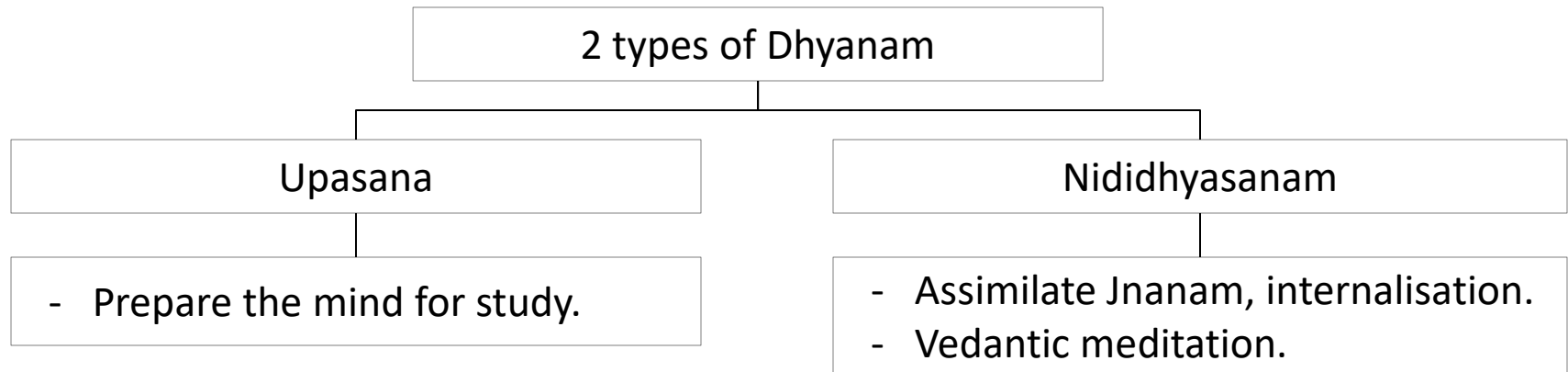
- Meditation in capsule form.

## What is Meditation?

- Keeping the external sense objects outside and fixing the sight between the eyes, regulating inhalation and exhalation, is Meditation.



- Meditation plays supportive role in gaining self – knowledge.
- Spiritual knowledge primarily gained by Sravanam and Mananam.
- Meditation refines the mind to receive the Jnanam.



**a) Bahyan Sparsan Bhahi Krutva :**

- Take your mind out of all worldly thoughts.

**b) Chkshuh Cha eva :**

- May your eyes be withdrawn from the external world.

**c) Antare Bhruvoh :**

- May it be directed in the middle of the eyebrow.
- Withdraw your eyes.

**d) Pranapanau Krutva :**

- Prana – Inhalation.
- Apanah – Exhalation.

**e) Nasaabhyantara Charinau :**

- Be conscious of it for few minutes.

## Verse 28 :

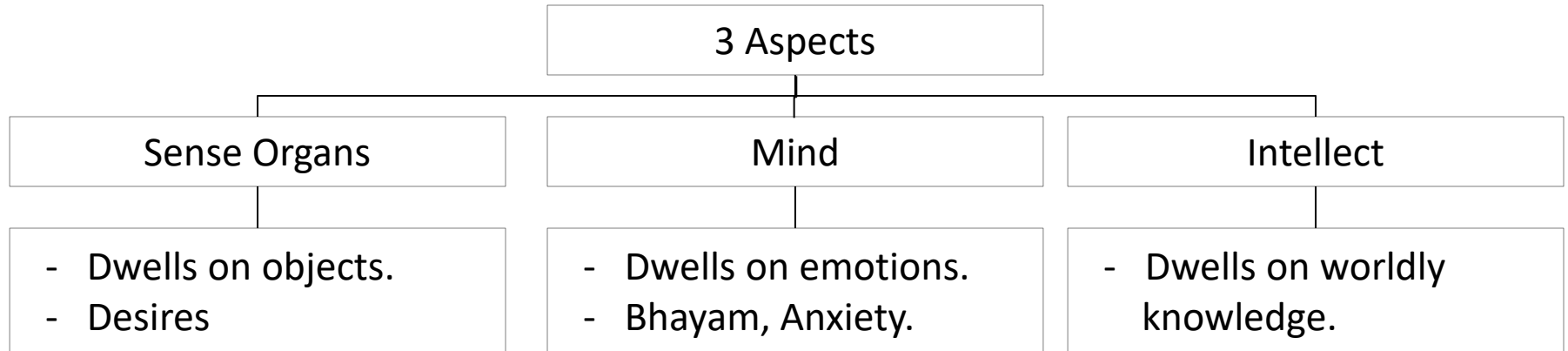
यतेन्द्रियमनोबुद्धिः  
मुनिर्मोक्षपरायणः ।  
विगतेच्छाभयक्रोधः  
यः सदा मुक्त एव सः ॥ ५-२८ ॥

yatēndriyamanōbuddhih  
munirmōkṣaparāyaṇaḥ |  
vigatēcchābhayakrōdhah  
yaḥ sadā mukta ēva saḥ || 5-28 ||

With senses, mind and intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger, the Sage is verily liberated forever. [Chapter 5 – Verse 28]

- Having restrained the sense organs, mind and intellect, freed from desire, fear and anger, with liberation as the supreme goal, one who meditates, becomes liberated forever.

### a) Yate Indriya Mano Buddhih :



**b) Vigata Icha Bhaya Krodah :**

- May you with be free from desires, fear, anger.

**c) Moksha Parayana :**

- After withdrawing, may your mind dwell upon Moksha which is the real nature of yourself.
- Information from Sravanam, Aham Brahma Asmi, knowledge I am free.
- Meditate on the knowledge.
- Be seated with your mind absorbed in Moksha which is your nature.
- Parayana means, thinking of, absorbed in.
- This is called internalisation, of the teaching, Nididhyasanam.
- If I do this, what will happen?

**d) Sada Muktha Eva Sah :**

- He will be ever free because his meditation is Moksha is my real Nature, not future event.
- Meditator claims liberation as his very nature not get liberation.



## Verse 29 :

भोक्तारं यज्ञतपसां  
सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां  
ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

bhōktāraṃ yajñatapasāṃ  
sarvalōkāmahēśvaram |  
suhṛdaṃ sarvabhūtānāṃ  
jñātvā māṃ śāntimṛcchati || 5-29 ||

Knowledge Me as enjoyer of sacrifices and austerities, the great Lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]

- Knowing me as the receiver of rituals, austerities, supreme Lord of all worlds, well wisher of all beings, one attains peace.
- Meditator remembers Aikyam.
- I the real I is not small individual confined to the body but I am Chaitanyam which is all pervading Paramatma.

### a) Yajna Tapasam Bhoktaram :

- Description of Paramatma – Receiver of all forms of worship, austerities.

### b) Sarva Loka Maheshwaram :

- Lord of 14 Lokas.

**c) Sarva Buthanam Suhrudam :**

- Well wisher of all living beings, support of all living being.

**d) Mam Jnathva :**

- Meditate on Paramatma who is the very self within you...
- Jivatma / Paramatma – Aikyam.
- Aham Brahma Asmi iti Jnanatva...

**e) Santhi Mrechathy :**

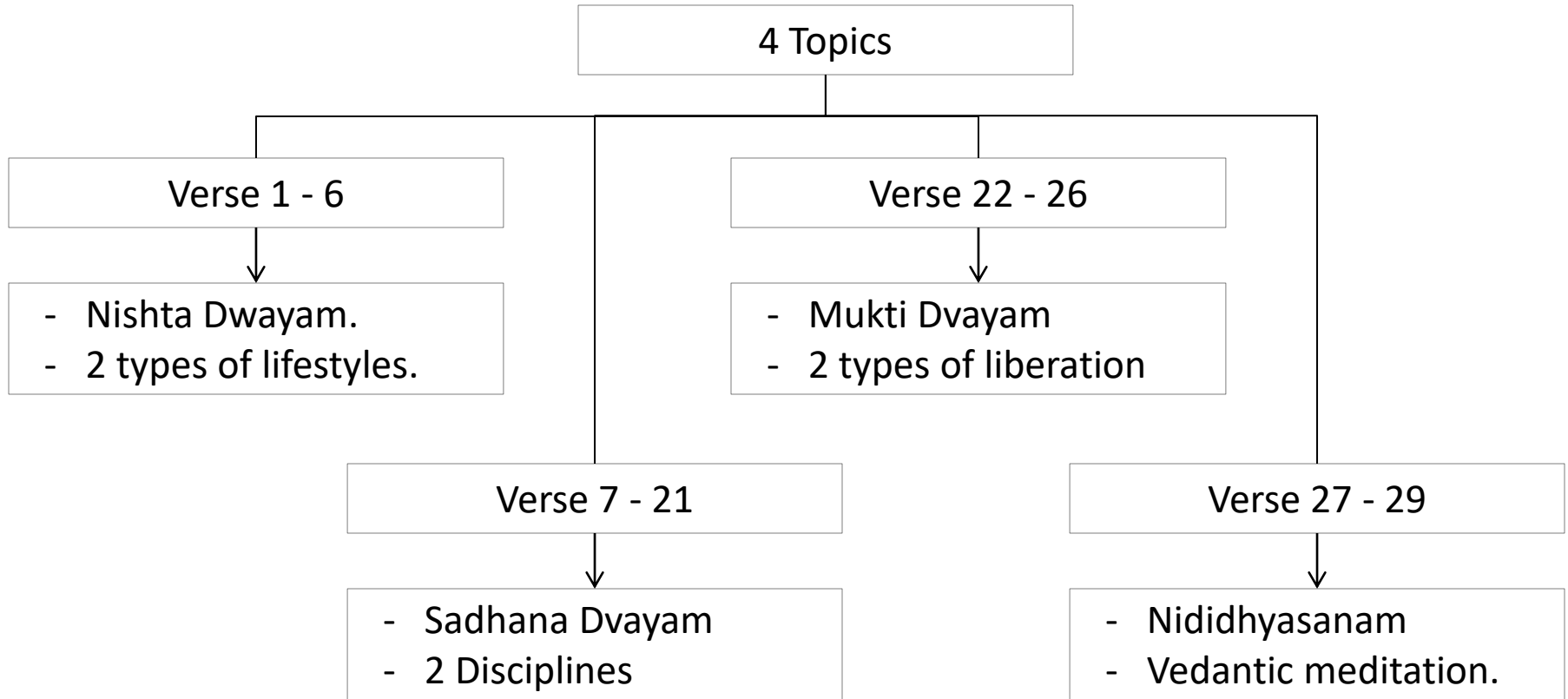
- Attains eternal peace or Moksha.
- This ends 5<sup>th</sup> Chapter called Sanyasa Yoga.



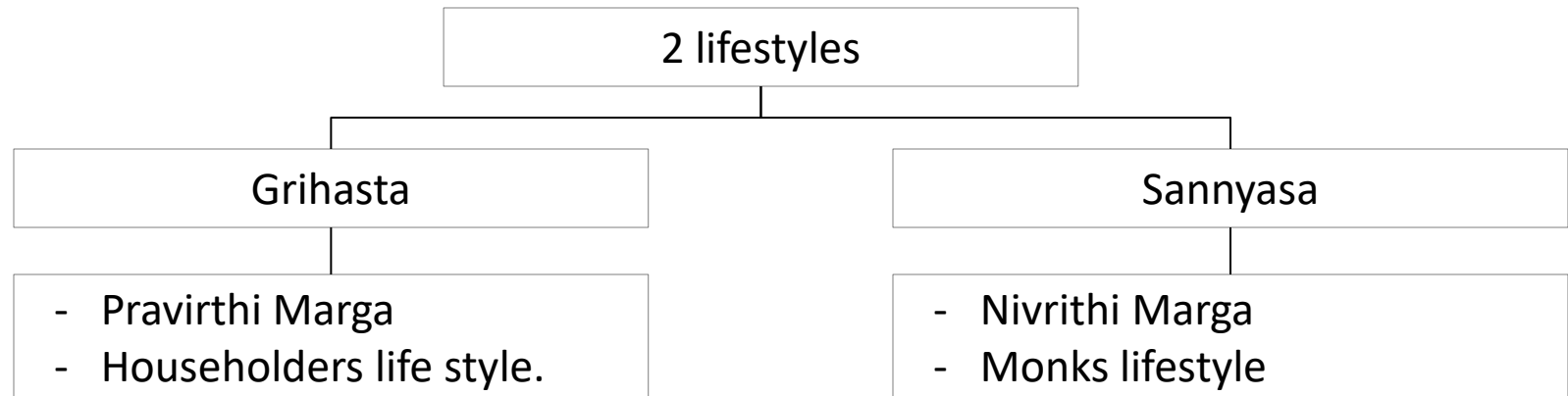
# ***Summary***



## Summary



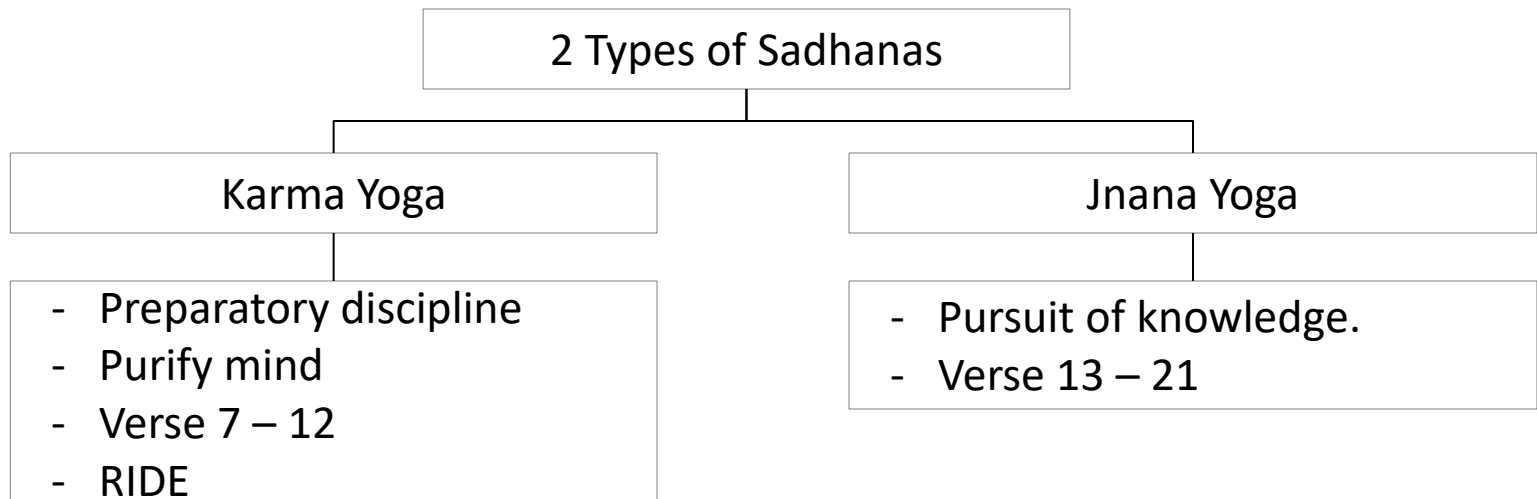
## Topic 1 :

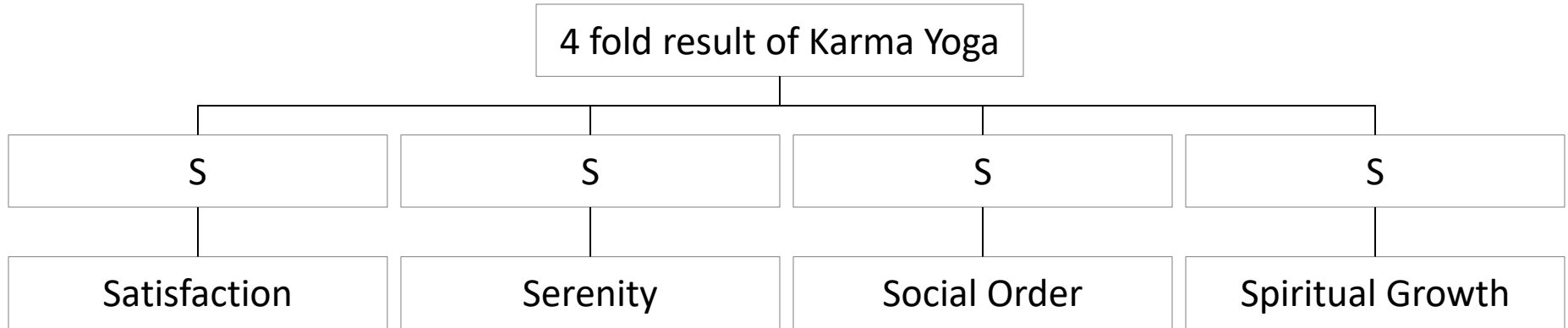
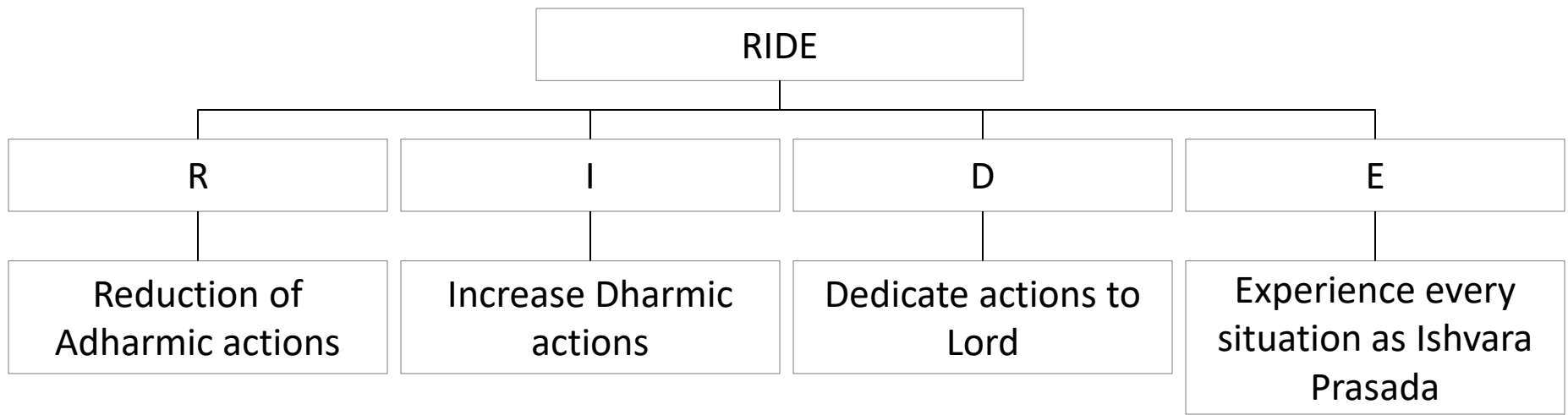


- Liberation has nothing to do with lifestyle but has to do with the mind.
- Unprepared mind will find Sanyasa difficult.
- Grihasta ideal for majority.
- Sannyasa – irreversible process.

## Topic 2 :

### Verse 7 – 21 : Main topic of Chapter 5





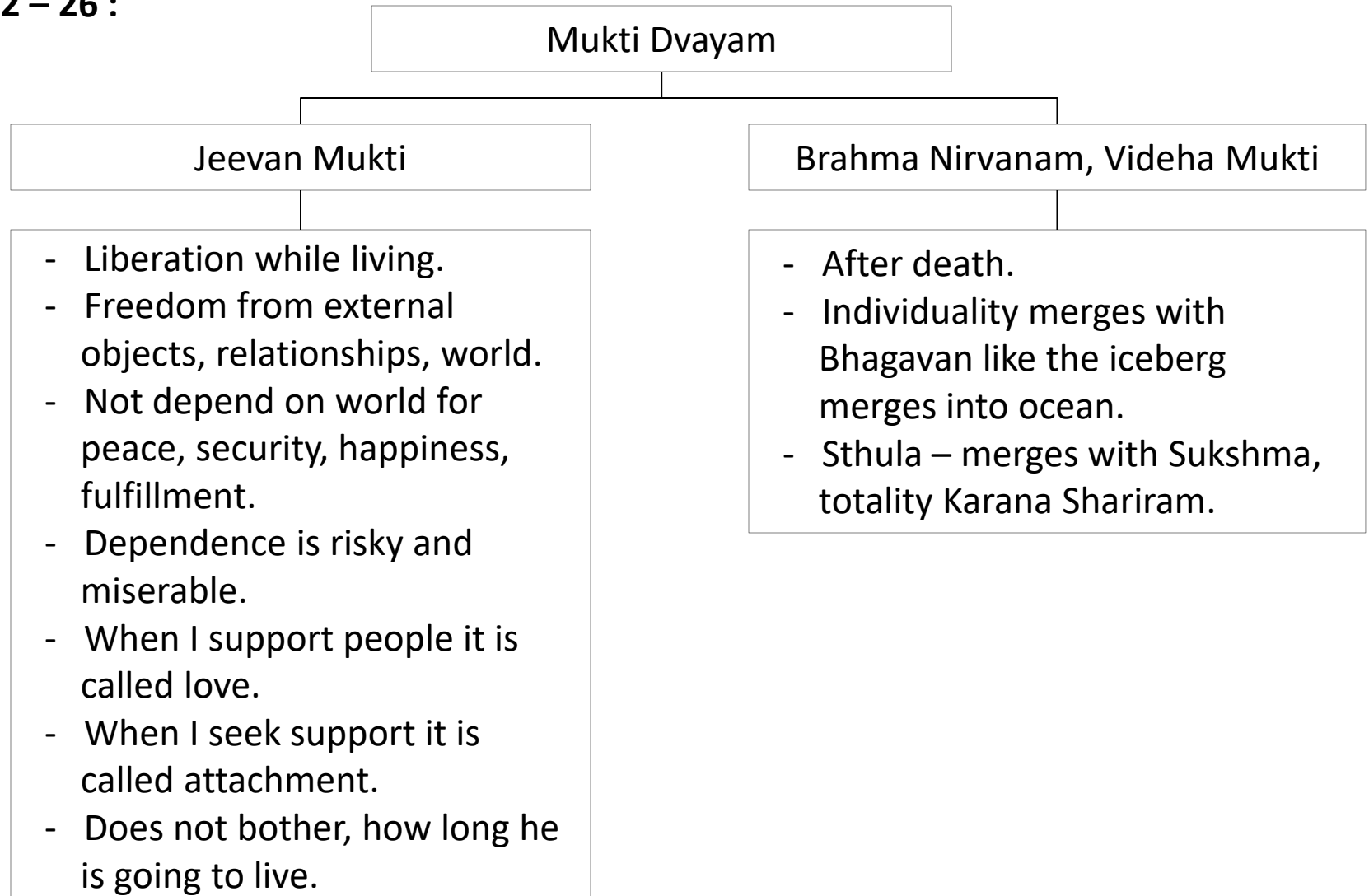
## Jnana Yoga : Verse 13 – 21

- I am not body, sense organ, mind, intellect.
- They are media, instrument through which I the conscious principle operate.
- I am not arriving, departing but ever present, everywhere Present Atma.
- I am Akarta, Aboktha, have no Punya Papam, no Sanchita, Aagami, Prarabda, am ever free.

- Jiva forgets higher nature and identifies with Body, mind and runs here and there to protect, refine them.
- Real aim of life is to claim Atma Svarupam, only source of Ananda.

### 3<sup>rd</sup> Topic :

#### Verse 22 – 26 :



## **4<sup>th</sup> Topic :**

### **Verse 27 – 29 : Vedantic Meditation**

- To internalise teaching and store it in sub-conscious mind.
- In provoking situations, actions come from sub-conscious mind.
- To push knowledge into subconscious mind needs Assimilation.
- Sit quietly, withdraw sense organs, maintain balanced breathing, concentrate on teaching – Jeevatma, Paramatma Aikyam, Aham Brahman Asmi.
- External Sannyasa not important, but internal renunciation, detachment from Body / Mind / Intellect, inner Sannyasa is important.
- Internal Sannyasa is called Anthara Sannyasa or Vidwat Sannyasa.